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Monday, July 13, 1908.

Well, is Colonel Looze in it? "Huh!"

Bond and boost the best town on
earth.

Now, lads, whom it up for 200,000
in 1910!

Evidently Governor Cutler is deter-
mined to be popular.

When you see it in the Directory, it's
the Greater Salt Lake.

Both politics and fire fighters appear
to be pestered by the false alarm.

Just now, the cards in the Governor-
ship game bear all the indications of
a spy deal.

According to all reports, the demon-
strator of the Utah delegation at Denver
was very ladylike.

Commander Peary has started upon
his hunt for the north pole. Now, who
will volunteer to go and find Peary?

However, it is not certain that either
party denounces free silver when it
comes in the shape of campaign con-
tributions.

Besides, it was too much to expect
Mr. Cutler to carry the State, together
with some other and recently devel-
oped burdens.

Again, the increased population of
the city is proof to all progressive citi-
zens that the obstructionists are en-
emies of the town.

A look at your long-distance tele-
phone bill is likely to put the solar
plexus to the general supposition that
talk is cheap.

It should be remembered that it is
sometimes impossible to wear a silk
frock and at the same time have a well-
stocked pantry.

Bathing suits should be made of un-
shrinkable material. It would be em-
barrassing to have shrinkage in what
little there is of them.

Even if his son-in-law failed to do
so, there seems to be some political
friends of Governor Cutler who are able
to put him down and out.

Salt Lake's Sunday lid was as all-
embracing as the Merry Widow variety,
and appeared to occasion quite as much
discomfort to some of the men who ran
against it.

Oyster Bay news is to the effect that
preparations are going forward apace
for the trip of the President into "My
jungle of My Africa, to kill off My
lions and My tigers."

It's a mighty good thing that the ob-
structionists are not going that way,
or some of them would seek to get out
an injunction to prevent Saint Peter
from letting them in.

Weishmen say that if you go to Salt-
air with them on next Thursday, they
will prove to you that their claim to
being the greatest singing nation since
Adam is "Y gwyr yn erbyn y byd!"

At the temperance meeting, we un-
derstand, no one quoted I. Timothy,
chapter 5, verse 23: "Drink no longer
water, but use a little wine for thy
stomach's sake and thine often in-
firmities."

But one must not be too certain that
some of the attendants upon the tem-
perance meeting in the tabernacle would

have indignantly spurned a more or
less generous offering of the once fa-
miliar Valley Tan.

REVELATION ON A "BUST."

The revelation received by the tem-
ple-worker that he was to be the candi-
date of the Saints for Governor once
more, appears to have been a fraud. It
is a sad fact, that the revelations of
the bogus priesthood are often of the
same character. Accordingly, the chief
prophet, seer, and revelator of the
fraudulent bunch, seeing that reveal-
ing confessions under oath that he has
never received a revelation in his life,
though for so many years "sustained"
as "prophet, seer, and revelator," by
those who have been duped into that
course without having any very clear
idea of what was meant by the "sus-
taining" process. For nothing is more
common than for the "Saints" them-
selves, even after they have for years
held up their right hands in the "sus-
taining," to later on repudiate the
whole business, deny the inspira-
tion or revelation of those heretofore
sustained, and squirm out of all obli-
gation to be bound by the utterances
of the dead revelator.

Therefore, it is no particular sur-
prise to find that the temple man who
thought that he was again to run for
Governor, was mistaken. He took the
wrong cue. It is another who is
"chosen of the Lord." The voice of
the more exalted revelator must pre-
vail, as the roar of the steam "siren"
drowns the feeble piping of the penny
whistle.

No doubt the temple worker thought
that he had the right cue. But he was
in error. It wasn't the voice of "the
Lord" that he heard, but the whisper
of egotism and ambition; and he must
pay as ordinary mortals pay, in mortifi-
cation and chagrin for his ludicrous
blunder.

It must be confessed, to be candid al-
together in this matter, that the voice
of the real revelation, that which re-
futes the temple man from a position
where he is as ridiculous a misfit as
his ambitious revelation and announce-
ment of second candidacy is in the po-
litical situation, that the higher revela-
tion which cancels his little personal
revelation, is quite in accord with pub-
lic wishes and ideas of fitness. For the
temple worker as Governor is a grotes-
que figure, so plainly a rattle and
humiliation to the people, that four
years more of his incumbency would be
hard to bear. It is conceded, of course,
that if the temple-worker's revelation
had been accepted by the expert censors
and revelators out at the church head-
quarters, he would have been retained
in the position at present made desolate
by his occupancy. But it was too much
for the overlordship of revelation to
stand, even though rejecting him there
had to be a quasi confession that in
putting him there in the first place the
boss revelators made a pitiful mistake.

The voice of the only real revelator
that we have, in rejecting the temple
man, is said to have fixed upon the fed-
eral process-server to succeed him. This,
it is seen by even the half-eye of revela-
tion, should make a federal position
vacant, and put it at the disposal of
the church bosses as a reward for a
good and faithful servant. And so one
hand is made to wash another, and all
things to work together "for the glory
of God and his Saints."

FIGURES ON PANICS.

According to the compilations made
by the Dun commercial agency and car-
ried in its Review of July 4th, it ap-
pears that the commercial failures in
the United States during the first half
of 1908 amounted to \$709, with li-
abilities of \$124,374,833. During the
second half of 1907 the number of fail-
ures totaled 6118, with liabilities of
\$127,816,563. So far as the semi-annual
statement of 1907 is concerned it is
the second half of that which is of in-
terest; that is, the last quarter of last
year. The number of commercial fail-
ures during those three months was
3635, with liabilities of \$81,348,877.

The six months of the currency pinch
proper, however, are embraced in the
fourth quarter of 1907 and the first
quarter of 1908. These figures so reck-
oned show that the total number of fail-
ures during the six months of the cur-
rency stringency amounted to \$544, and
the total liabilities to \$157,055,068.
These figures compare with the first six
months of 1893, the so-called Cleveland
panic year, thus: The total number of
failures during the first six months
of that year was 6401; the liabilities
for the same period amounted to \$168,
879,539.

It is thus seen that the number of
failures was considerably less in the
six months of the Cleveland panic than
in the six months of the Roosevelt
panic. But the amount of liabilities
in the six months given of the Cleve-
land panic was in excess of the liabil-
ities of the six months of the Roosevelt
panic.

It is to be remembered, however, that
in the fifteen years that have elapsed
since the Cleveland panic of 1893 there
has been a vast increase in the aggre-
gate number of business establishments
in the United States, and even a great-
er swelling of the amounts of assets,
liabilities, ready money, and credits.
When we take that into consideration
and allow proportionately for the in-
crease since then, it is seen that the
total amount of liabilities in the Roose-
velt panic amounts to nothing like the
ratio to the whole business of the coun-
try, of the liabilities in the Cleveland
panic. And reckoning in the same pro-
portion, the excess in number of fail-
ures during the Roosevelt panic is seen
to be not out of proportion with, even
though the absolute number is larger

than, the number of failures during the
Cleveland panic.

There is this further difference be-
tween the two which is even more sat-
isfactory in the conditions now as com-
pared with the conditions during the
Cleveland panic, and that is that the
Roosevelt panic appears to be wear-
ing away much more rapidly than did
the Cleveland panic; for the Cleveland
panic persisted during practically the
whole of the Cleveland administration.
While it is not likely that the Roosevelt
panic will last even to the end of his
administration; in fact, not above a
year, if even that long.

It is a noteworthy feature in all the
commercial and financial reports of the
day, that the evidences of return to the
aforetime prosperity abound on every
hand. These evidences are very much
enhanced by the wonderfully good crop
prospects, as shown in the Agricultural
Department reports.

It is useful thus to take account once
in a while of the differences between
conditions which seem in the main to
present similar features, and to draw
from that comparison as much encour-
agement for the present status and con-
ditions as possible. And this encour-
agement is especially easy to draw in
making the comparison as above. Ev-
erything indicates a speedy return to a
good condition of prosperity, and a rec-
tification of troubles so much more
speedy than was had in the panic of
1893 that there appears to be rather a
contrast than a comparison between
the two.

THE UNPARDONABLE OFFENSE.

It would appear that the greatest ec-
clesiastical offense a Mormon can com-
mit is to criticize his superior priests,
even when he bases his criticism upon
their own statements of indefensible po-
sition or confession of guilt or unrighte-
ousness.

We are reminded of this condition by
several happenings in the immediate
past. It is recalled that Mr. J. F. Gibbs
was excommunicated from the Mormon
church, for the reason that he publicly
expressed the opinion that a self-con-
fessed lawbreaker (citing the testimony
of the pretendedly-inspired man of God
to that effect) was unworthy to lead a
great and generally honest and law-abid-
ing people. It is also recalled that of
all the men within the Mormon
church who have committed the same
sins as those confessed to by the un-
derstandable leader, and those who have
added aggravation to their crimes by en-
tering into new relationships which pos-
itively perpetuate the outrages com-
mitted by these priests, degenerates,
none has been disciplined or excommuni-
cated for his atrocious behavior.

But there is a slight matter at Brigh-
am City, about which Elder Lorenzo
Stohl could speak, that probably gives
singular expression to the fearfully de-
moralizing and corrupt abandonment
into which the polluted Mormon priest-
hood has fallen. The story was told
in a bit of correspondence from Brigh-
am City to The Tribune a short time
ago. We have waited to see if any de-
fense against the charges recited by our
correspondent would be made by the
church, or by any one authorized to
speak for it. No defense has been at-
tempted; and, as intimated above, the
more grievous the personal obliquity
of the Mormon individual—provided it
be along certain lines most dearly fa-
vored by the hierarchical heart—the
bolder the championship of the profligate
by the more dissolute authority.
The Tribune's correspondent related
that a certain Mormon elder, once resi-
dent of Brigham City, took unto him-
self two wives. This, however, was
many years ago; and upon that account
solely (reviewing the circumstances un-
der which the polygamous status was
entered) there could be no particular
condemnation of the man within the
church. About eight years ago, how-
ever, this twice-married Mormon elder
removed his first family to St. Johns,
Malad county, Idaho, leaving his second
wife at Brigham City to shift for her-
self and her children. Recently he paid
a visit to the latter place, and attempted
to resume his relations with the woman
whom he had abandoned. The details
are so nauseous that respect for the
sensibilities prohibit their recital here.
But the children—an elder son and
daughter, especially, who had slaved
to obtain a livelihood for the abandoned
family—objected to the immoral en-
croachment upon the sanctity of the
household, and they ejected the elder
and father. This man, though, and
seeking to gain succor from the out-
bound priesthood which had sworn to
support him in all things which were
within the practice of his "religion,"
appealed to the bishop of the Brigham
City third ward, Lorenzo Stohl. This
iniquitous slandering of his law-breaking
chiefs rendered his decision to the ef-
fect that the elder was acting with
the permission and blessing of the holy
priesthood would be with him in the
pursuit of his "duties." To the joy
of the moral ghouls who believe in
"raising up a righteous seed unto the
Lord," the poor woman found herself
helpless and unprotected in her soul-
worrying condition. In all of which
iniquity this diabolical bishop, Lorenzo
Stohl, acquiesced.

Reed Smoot, George Sutherland, and
Joseph Howell are the representatives
of the State of Utah before the people
of the United States. These officers
are sworn to uphold the law and to
conserve the interests of the public and
the Government. Lorenzo Stohl, the
accessory to the crime herein referred
to, is the president of the Agricultural
College board—an institution largely
supported out of Government moneys.
Will our Congressional delegation take
Mr. Stohl in hand and plainly indicate
to him that his connivance in crime
forfeits him from participation in the

direction of affairs under the patronage
of the United States, whose laws and
traditions are determinedly opposed to
polygamy and its associated offenses?
Or will they compound the guilt by
concealing the facts, endeavoring to ex-
plain away the corrupt details, and by
defending the procurer of anointed fla-
grancy?

It is to be observed that the criminal
and his aider and abettor still hold their
priesthood within the Mormon church.
Bishop Lorenzo Stohl is still upheld and
maintained in his place of authority.
What would have been the result had
this same Stohl smashed the disgrace-
ful aim of the vile Mormon elder? At
least, his bishopric would have been lost
to him; but, in the minds of decent men
and women, his unwillingness to wash
his hands of the foulness which was im-
posed upon the community—even at the
sacrifice of his official position, his
priesthood and his fellowship in the
church—reflects no credit upon his man-
hood. It brands him as a sycophantic
coward.

THE "TEMPEST IN A TEAPOT."

Mr. Taylor—Have you had your atten-
tion called, Mr. Smith, to a recent
controversy arising at Brigham City?

Mr. Taylor—That is some trouble be-
tween some of the people down there
and some of the church officials, is it?

Joseph F. Smith—A tempest in a teap-
ot, yes, sir.

Mr. Taylor—A tempest in a teapot?
Joseph F. Smith—That is all it is. It
is simply a newspaper furore, and there
is absolutely nothing in it at all.

But, free American citizens, let us
see what it is that Joseph F. Smith
designates as "a tempest in a teapot."
To begin with, and ecclesiastically
speaking, Brigham is probably the
chiefest hotbed of tyranny to be found
on the face of the American continent.
And the facts recited herein should con-
vince honest men that this is no idle
assertion.

As is the custom in all Mormon wards
and communities, the local church au-
thorities of Brigham City—"Darkest
Brigham"—appointed an amusement
committee. It is the fashion of Mor-
mon ecclesiasticism to have a stake
amusement committee, and ward amuse-
ment committees to work under and in
harmony with the higher body. Brigham
being the county seat of Box Elder coun-
ty, and the seat of ecclesiastical govern-
ment of the Box Elder stake, naturally
takes on a double dose of whatever is
coming from the church, in her ward
and stake capacities. But such has been
the training of the saints, ever since
the locality was, in the early days, a
sort of principality or duchy, which was
turned over to the tender mercies of the
Snows as faithful vassals of King Brigh-
am Young I. (and last), that they and
their posterity have developed a won-
derful capacity for taking their hier-
archical medicine without whimper or
grinace. Alas, though, there arose in-
dependent spirits!

This Brigham City amusement com-
mittee, having the power and authority
of the holy priesthood at its back, had
always been very arbitrary and over-
bearing with the musicians who were
employed in the different affairs under
its direction. Salt Lake assumed an
American attitude, and at once the
town began to grow. As a result, there
was here sometimes a call for more mu-
sicians than the town could furnish.
The Brigham City boys had been stu-
dious and painstaking, and were con-
sidered by their Salt Lake brethren to
be entitled to first call upon the extra
work here. As a result, the Brigham
devotees of the art divine were frequent
visitors to this city; and upon these
trips they discovered that their Salt
Lake fellow-artists had begun to throw
off the old suppressing conditions—that
the musicians here were receiving more
nearly their due in compensation for
their artistic service. Brigham's mu-
sical eyes were opened and she began
to talk. From talk it went to request
for proper recognition and remunera-
tion; from request by the musicians it
came to refusal by the ecclesiastical
amusement committee, which fancied it-
self to be secure in its entrenchment be-
hind the holy priesthood. But the boys
of Brigham were a determined lot. They
had set out to have their rights, and
they were going to get them. After
having come to a rupture with the
amusement committee, they were denied
the usual employment under that com-
mittee. But the budding American
spirit took proper account of this, and
the musical lads proceeded to help them-
selves where the high priests refused
to assist them. A few of them formed
a company, bought a piece of ground,
and erected a splendidly-equipped
amusement hall and dancing academy.
So superior were the conveniences and
the music furnished at this place, over
the priesthood-provided makeshifts and
inability set before the people by the
ignorant and domineering serfs of
"Tempest-in-a-Teapot" Smith, that the
young folks patronized the capable and
obliging boys and ignored the unpro-
fessional and cavalier priesthood.

Being neither impolite, ungracious,
nor sacrilegious—but determinedly
truthful—"there was hell to pay!"
But the recital may become tedious,
so we will to brevity. The outcome of
it all was that the boys were permitted
to run their hall, provided they would
pay over to the ecclesiastical amuse-
ment committee, for the benefit of the
priesthood and its many, many wants,
twenty-five per cent of the net proceeds
of the establishment. There was no
other way out of it for the time being,
and the musicians made the contract
and kept it to the letter. Finally, and
seeing that the lads were prospering,
even under the damnable robbery that
they were imposing upon the enterpris-
ing young men, the priesthood attacked
from other sources and in other ways,
until finally the chief musician was ex-
communicated from the church. As he
says, for some time he was too faint
to pay to the hierarchical tax-gatherers

not only ten per cent tithing, but twenty-
five per cent blackmail. He now feels
free, and wonders in his own mind why
he did not long ago request excommuni-
cation. The business is flourishing bet-
ter than ever, now that its management
has thrown off the tyranny that once
kept it in the dust.

And that is what the chief grafter
of Mormonism calls "a tempest in a
teapot!"

HE DREW THE LINE.

A young Mormon missionary, laboring
in West Australia, recently sent a
communication to the Logan Journal,
dating his letter May 18, 1908. After
describing his missionary labors in the
usual stereotyped and perfunctory man-
ner, he became interestingly enthusi-
astic over some social affairs that he
had attended. But he feared lest his
entertaining recital might be taken as
exhibiting a frivolous spirit in one en-
gaged in serious work. So he animad-
verts that the Journal might think that
a missionary "should not participate in
games, but he does where there is no
kidding indulged in. Mormon elders
draw the line here."

Now the young elder appears to be
altogether too self-sacrificing. There is
no ban placed upon kissing, as we can
prove by President Francis M. Lyman
of the quorum of the twelve. This re-
cognized hierarchical authority talked to
the saints of the Emery stake in last
April, and if we are to believe the Em-
ery County Progress Apostle Lyman
rather paid a little sly devotion to the
sweets of osculation. Because the
Progress says that he "spoke on the
subject of modesty and told the young
people to cut out 'common kissing.'"

So, there you are, Mr. Missionary.
President Lyman is not fornicist a kiss
of the proper caliber and appropriate
genealogical strain. He knows how dry
is a game of "Button, button; who's
got the button?" if the blooming but-
ton were all there was in the thing.
Not for him the "flat, stale and un-
profitable" "Heavy, heavy hangs over
your head!" without the payment of all
necessary forfeits. And who in the
name of goodness, President Lyman
should like to know, would want to play
"I'm in the well," if a fellow couldn't
designate how many feet he was down
the shaft, and who should exalt him
above his difficulty by a correspond-
ing number of ecstatic contacts?

The missionary should remember that
in order to be orthodox, he is merely
required to indulge in the Lymanesque
"uncommon" kiss.

A local faker was arrested for ob-
taining money by putting acid on his
arm to feign injury; but at that, he
seems to have done more than do the
Mormon prophets to procure infinitely
less money than they, for the faker had
at least to furnish the acid.

"Next Democratic convention will
be held at Salt Lake, perhaps, and
after that the party may disappear into
the sunset."—St. Louis Globe-Democrat.
Not at all, brother; anybody or
anything that comes to Salt Lake takes
on added vigor and longer life.

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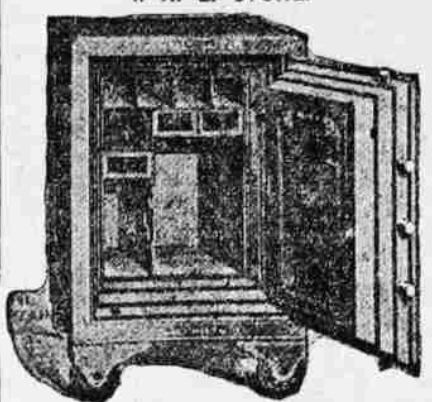
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